

antagonism to each other. Grace no longer completed nature : it^a t^M. Jfitidiesis of it. Trail's actions as a member of society were no longer the extension of his life as a child of God : they were its negation. Secular interests cease^H to possess, even remotely, a religious significance: they might compete with religion, but they could not enrich it. Detailed rules of conduct—a Christian casuistry—are needless or objectionable : the Christian has a sufl&cient guide in the Bible and in his own conscience. In one sense, the distinction between the secular and the religious life vanished. Monasticism was, so to speak, secularized ; all men stood henceforward on the same footing towards God ; and that advance, which contained the germ of all subsequent revolutions, was so enormous that all else seems insignificant. In another sense, the distinction became more profound than ever before. For, though all might be sanctified, it was their inner life alone which could partake of sanctification. The world was divided into good and evil, light and darkness, spirit and matter. The division between them was absolute ; no human effort could span the chasm.

The remoter corollaries of the change remained to be stated by subsequent generations. Luther himself was not consistent. He believed that it was possible to maintain the content of mediaeval social teaching,

while rejecting its sanctions, and he insisted that good works would be the fruit of salvation, as vehemently as he denied that they could contribute to its attainment. In his writings on social questions emphasis on the traditional Christian morality is combined with a repudiation of its visible and institutional framework, and in the tragic struggle which results between spirit and letter, form and matter, grace and works, his intention, at least, is not to jettison the rules of good conscience in economic matters, but to purify them by an immense effort of simplification. His denunciation of mediaeval charity, fraternities, mendicant orders,